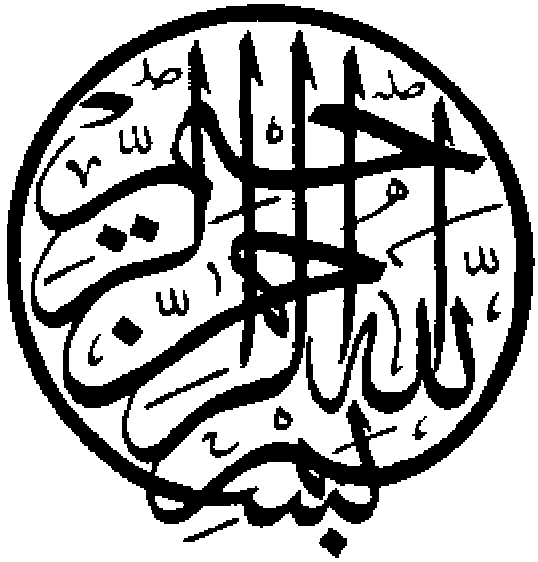


The Tawasin

of Mansur Al-Hallaj

Translated by
Aisha Abd Ar-Rahman At-Tarjumana

The Ta-Sin of the Prophetic Lamp

1. A lamp appeared from the Light of the Unseen. It appeared and returned, and it surpassed the other lamps. It was a ruling moon, manifesting itself radiantly among the other moons. It was a star whose astrological house is in the Empyrean. Allah named him 'unlettered' in view of the concentration of his aspiration, and also 'consecrated' because of the majesty of his blessing, and 'Makkan' because of his residence in His vicinity.
2. He expanded his breast, and raised his power, and lifted from his the burden 'that had weighed down thy back,' and He imposed his authority. As Allah made his Badr appear so his full moon rose from the cloud of Yamãma and his sun arose on the side of Tihãma (Makka), and his lamp shone from the source of all divine munifence.
3. He did not report about anything except according to his inner vision, and he did not order the following of his example except according to the truth of his conduct. He was in the presence of Allah, then he brought others to His Presence. He saw, then he

related what he was. He was sent forth as a guide, so he defined the limits of conduct.

4. No one is capable of discerning his true significance, except the Sincere, since he confirmed its validity, and then accompanied him so that there would not remain any disparity between them.
5. No Gnostic ever knew him who was not ignorant of his true quality. His quality is made clear only to those to whom Allah undertakes to disclose it. 'Those to whom We have given the Book, and the recognize their sons, even though a party of them conceal the truth, and that wittingly.' (2.46)
6. The lights of prophecy issued from his light, and his light appeared from the light of Mystery. Among the lights there is none more luminous, more manifest or more uncreate-than-uncreatedness than the light of the Master of Generosity.
7. His aspiration preceded all other aspirations, his existence preceded non-existence, his name preceded the Pen because it existed before.
8. There was never on the horizons, beyond the horizons, nor below the horizons anyone more graceful, nobler, wiser, more just, kinder, more God-fearing or more sympathetic than the holder of this role. His title is Master of Creation, and his name is Ahmad, and his attribute is Muhammad. His command is more certain, and his essence is more excellent, and his attribute is more glorious, and his aspiration is unique.
9. Oh marvel! What is more manifest, more visible, greater, more famous, more luminous, more powerful or more discerning than him? He is and was, and was known before created things and existences and beings. He was and still is remembered before 'before' and after 'after', and before substances and qualities. His substance is completely light, his speech is prophetic, his knowledge is celestial, his mode of expression is Arabic, his tribe is 'neither of the East nor the West' (24.35), his genealogy is patriarchal, his mission is conciliation, and he has the title of the 'unlettered'.
10. The eyes were opened by his signs, secrets and selves perceived by his being there. It was Allah who made him articulate by His Word, and being the Proof, confirmed him. It was Allah who sent him forth. He is the proof and the proven. It is he who quenches the thirst of the vehemently thirsty heart, it is he who brings the uncreated word that is not touched by what touches it, nor phrased by the tongue, nor made. It is united to Allah without separation, and it surpasses the conceivable. It is he who announces the end and the ends and the ends of the end.

11. He lifted the cloud, and pointed to the Sacred House. He is the limitation, and he is a heroic warrior. It is he who received the order to break the idols, and it is he who was sent to mankind for the extermination of them.
12. Above him a cloud flashed bolts of lightning, and below him a bolt of lightning flashed, shone, caused rain, and fructified. All knowledge is but a drop from his ocean, and all wisdom is but a handful from his stream, and all times are but an hour from his life.
13. Allah is with him, and with him is reality. He is the first in union and the last to be commissioned as a prophet, the inward by reality, and the outward by gnosis.
14. No scholar ever attained his knowledge nor did any philosopher become cognizant of his understanding.
15. Allah did not surrender (His Reality) to His creation, because he is he, and his being there is He, and He is He.
16. Nothing came out of the M of MHMD, and none entered into his H, and his H is the same as his second M, and his D is as his first M. His D is his perpetuity, his M is his rank, his H his spiritual state, as is his second M.
17. Allah made his speech manifest, and enlarged his mark, and made his proof known. He sent down the furqan to him, he made his tongue adequate, and He made his heart shine. He made his contemporaries incapable (of imitating Qur'an). He established his clarification and exalted his glory.
18. If you flee from his domains, what route will you take without a guide, oh ailing one? The maxims of the philosophers are like a slipping heap of sand before his wisdom.

The Ta-Sin of Understanding

1. The comprehensions of created natures are not attached to reality, and reality is not attached to created natures. Thoughts (which come) are adherences, and the adherences of created natures do not attach themselves to realities. The perception of reality is difficult to acquire, so how much more difficult is the perception of the reality of the Reality. Furthermore, Allah is beyond reality, and reality does not in itself imply Allah.
2. The moth flies about the flame until morning, then he returns to his fellows and tells them of his spiritual state with the most eloquent expressions. The he mixes with the coquetry of the flame in his desire to reach perfect union.

3. The light of the flame is the knowledge of reality, its heat is the reality of reality, and Union with it is the Truth of the reality.
4. He was not satisfied with its light nor with its heat, so he leapt into it completely. Meanwhile, his fellows were awaiting his coming so that he could tell them of his actual vision since he had not been satisfied with hearsay. But at that moment, he was being utterly consumed, reduced and dispersed into fragments, and he remained without form or body or distinguishing mark. Then in what sense can he return to his fellows? And in what state now that his has obtained? He who had arrived at the vision became able to dispense with reports. He who arrives at the object of his vision is no longer concerned with the vision.
5. These meanings do not concern the negligent man, nor the transitory man, nor the man of wrong action, nor the man who follows his whims.
6. Oh you who are uncertain, do not identify 'I am' with the divine 'I' - not now, nor in the future, nor in the past. Even if the 'I am' was a consummated Gnostic, and if this was my state, it was not the perfection. Even though I am His I am not He.
7. If you have understood this, then understand that these meanings were not true from anyone except Muhammad, and 'Muhammed is not the father of any one of your men,' but the Messenger of Allah and the seal of the prophets. He absented himself from men and jinn, and he closed his eyes to 'where' until there no longer remained any veil on the heart nor any falsehood.
8. There was a 'length of two bows' lengths or nearer,' when he reached the desert of the 'knowledge of reality,' he reported from the outward heart. When he arrived to the truth of the reality he left his desire there and gave himself up to the Bountiful. When he reached the Truth he returned and said: 'the inward heart has prostrated to You, and the outward heart has believed in You.' When he reached the Furthermost Limit he said: 'I cannot praise You as You should be praised.' When he reached the reality of the reality he said: 'You are the only One who can praise Yourself.'

   He renounced his desire and followed his vocation, 'the heart did not lie about what it saw' at this station near the Lote-Tree of the Boundary. He did not turn to the right to the reality of things, nor to the left to the reality of reality. 'His eyes swerved not, nor swept away.'

The Ta-Sin of Purity

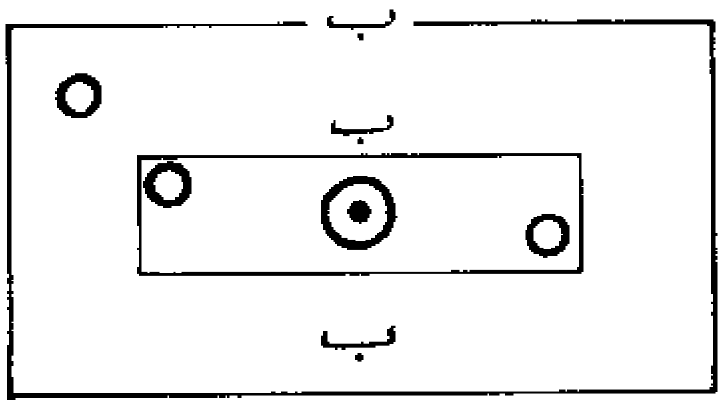
1. Reality is something very subtle and minute in its description, the paths of access to it are narrow, and on them one encounters sighing fires beside deep deserts. The stranger follows these paths and informs about what he has experienced in the forty Stations such as:
    1. manners (adab)
    2. awe (rahab)
    3. fatigue (nasab)
    4. serach (talab)
    5. wonder (`ajab)
    6. perishing (`atab)
    7. exaltation (tarab)
    8. avidity (sharah)
    9. probity (nazah)
    10. sincerity (sidq)
    11. comradeship (rifq)
    12. emancipation (litq)
    13. setting out (taswih)
    14. rest (tarwih)
    15. discernment (tamyiz)
    16. witnessing (shuhud)
    17. existence (wujud)
    18. enumeration (`add)
    19. labor (kada)
    20. restitution (rada)
    21. dilation (imtidad)
    22. preparation (I'dad)
    23. isolation (infirad)
    24. captivity (inqiyad)
    25. attraction (murad)
    26. presence (hudur)
    27. exercise (riyada)
    28. circumspection (hiyata)
    29. regret for things lost (iftiqad)
    30. resistance (istilad)
    31. consideration (tadabbur)
    32. perplexity (tahayyur)
    33. reflection (tafakkur)
    34. patience (tasabbur)
    35. interpretation (ta'abbur)
    36. non-acceptance (rafd)

37. strong criticism (naqd)
38. observation (ri'aya)
39. taking a guide (hidaya)
40. beginning (bidaya)

The last Station is the Station of the people of Serenity of Heart and purification

2. Each Station has its own gift of which one part is conceivable and the other not.
3. Then the stranger entered the desert and crossed it and embraced and comprehended the whole of it. He did not find anything familiar or useful, either on the mountain or on the plain.
4. 'When Musa accomplished the term' he left his people since reality was going to take him as 'his'. And yet he was satisfied with indirect information without direct vision, and there should be a difference between him and the best of mankind (Muhammad). Therefore he said: 'Perhaps I will bring you some information.' (20.10)
5. If the Well-Guided was pleased with indirect information how shall he who searches the route not suffice himself with an indirect trace.
6. From the Burning Bush, on the side of Sinai what he heard speak from the Bush was not the Bush nor its seed but Allah.
7. And my role is like this Bush.
8. So reality is reality and the created is created. Reject your created nature, that you may become Him, and He, you - in respect to reality.
9. I-ness is a subject, and the object defined is also a subject in reality, so how is it defined?
10. Allah said to Musa: 'You guide to the Proof, not to the Object of the Proof. And as for Me I am the Proof of every proof.
11. Allah made me pass by what is reality
By grace of a contract, a pact, and an alliance.
My secret is a witness
without my created personality.
This is my secret and this is reality
12. Allah enunciated my knowledge with me from my heart. He drew me near to Him after I had been so far from Him. He made me His intimate and chose me.

The Ta-Sin of the Circle



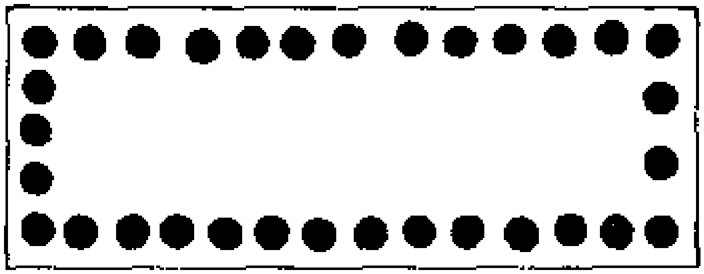
1. The first door represents the one who reaches the circle of Truth. The second door represents the person who reaches it, who after entering it comes to a closed door. The third door represents the one who goes astray in the desert of the Truth-Nature of the truth.
2. He that enters the circle is far from the Truth because the way is blocked and the seeker is sent back. The point on high represents his yearning. The lower point represents his return to his point of departure, and the middle point is his bewilderment.
3. The inner circle does not have a door, and the point which is in the center is Truth.
4. The meaning of Truth is that from which externals and internals are not absent, and it does not tolerate forms.
5. If you wish to understand what I have pointed to here, then 'take four birds and twist them to thee,' (2.260) because Allah does not fly.
6. It is His jealousy which makes it appear after He hid it. It was awe that kept us apart, it was bewilderment that deprived us of it.
7. These are the meanings of Truth. It is subtler than the circle of the origins, and the designation of the regions. And subtler still is the internal functioning of the understanding, because of the concealing of the imagination.
8. This is because the observer observes the circle from without not from within.
9. As for the Knowledge of the knowledge of Truth, he does not know it, because he is incapable. Knowledge denotes a place but the circle is a forbidden place (haram).

10. So they named the prophet 'Haram' because he alone came out of from the circle of Haram.
11. He was full of fear and awe, and wearing the garment of Truth, he went out and cried 'Ah!!' to all creation.

The Ta-Sin of the Point

1. Finer still than that is the mention of the Primordial Point, which is the Source, and which does not grow or decrease, nor consume itself.
2. The one who denies my spiritual state denies it because he does not see me, and he calls me a heretic. He charges me with evil, and seeing my glory he calls for help, and it is to the sacred circle which is beyond the beyond that he cries.
3. He who reaches the second circle imagines me to be the Inspired Master.
4. He who reaches the thrid circle thinks that I am at the bottom of all desires.
5. And he who reaches the circle of Truth forgets me and his attention is distracted from me.
6. 'No indeed, not a refuge! Upon that day the recourse shall be to thy Lord, upon that day man shall be told his former deeds and his latter.'
7. But man turns to indirect testimony, he flees to a refuge, he fears the sparks, and his intention is beguiled and led astray.
8. I am absorbed in the sea of the depths of eternity and he who reaches the circle of Truth is occupied on the shore of the sea of knowledge with his own knowledge. He is absent from my vision.
9. I saw a certain bird from the selves of the Sufis which flew with the two wings of Sufism. He denied my glory as he persisted in his flight.
10. He asked me about purity and I said to him: 'Cut your wings with the shears of annihilation. If not you cannot follow me.'
11. He said to me: 'I fly with my wings to my Beloved.' I said to him: 'Alas for thee! Because there is naught like Him, He is the All-Hearing, the All-Seeing.' So then he fell into the sea of understanding and was drowned.

12. One can represent the ocean of understanding thus:



I saw my Lord with the eye of my heart
I saw: 'Who are You?' He said: 'You!'
But for You, 'where' cannot have a place
And there is no 'where' when it concerns You.
The mind has no image of your existence in time
Which would permit the mind to know where you are.
You are the one who encompasses every 'where'
Up to the point of no-where
So where are you?

12. A single unique point from the circle denotes the various thoughts of the understanding. A single point is itself the Truth and the rest is error.

13. 'He drew near' in rising - 'then he came again' in transcending. Seeking he drew near; enraptured, he came again. He left his heart there and drew nigh to his Lord. He was absent when he saw Allah, yet he was not absent. How was he present and not present? How did he look and not look?

14. From amazement he passed to lucidity and from lucidity to amazement. Witnessed by Allah he witnessed Allah. He arrived and was separated. He reached his Desire and was cut off from his heart, and 'his heart lies not of what it saw.'

15. Allah concealed him then made him draw near. He commissioned him and purified him. He made him thirsty and then fed him. He purified him and then chose him. He called him and then summoned him. He afflicted him and then came to his aid. He armed him and then put him in the saddle.

16. There was a distance of 'one bow span' and when he returned he reached his mark. When called he answered. Having seen he effaced himself. Having drunk he was satisfied. Having come near he was awe-struck. And having separated himself from cities and helpers, he was separated from consciences and looks and created traces (athar).

17. 'Your comrade did not go astray,' he did not weaken or grow weary. His eye did not falter nor was he tired by a 'when' of pure duration.
18. 'Your comrade did not go astray,' in his contemplation of Us. He did not pass beyond in visiting Us, nor transgress in Our message. He did not compare Us to others in treating of Us. He did not deviate in the garden of dhikr in contemplation of Us, nor go astray in roaming in fikr.
19. Rather he remembered Allah in his breaths and blinks of the eye, and was resigned to Him in afflictions and thankful for his gifts.
20. 'This is naught but a revelation revealed' from the Light to the Light.
21. Change your speech! Absent yourself from illusions, raise your feet high from mankind and creatures! Speak of Him with measure and harmony! Be passionate and lost in rapture. Discover - that you might fly beyond the mountains and the fields, the mountains of cognizance and the hills of security in order to see He whom you regard. And so the legal fast is ended on coming to the Sacred House.
22. Then he drew nigh to Allah like the one who is going to enter the Intention. Then he announced that it is forbidden. It is like a barrier rather than impotence. He passed from the Station of Cleansing to the Station of Reproach and from the Station of Reproach to the Station of Proximity. He went nigh searching and he returned fleeing. He went nigh invoking and he returned a herald. He drew nigh answering and returned invested with Divine Nearness. He drew nigh as a witness and returned a contemplative.
23. The distance between them was 'two bow spans'. He hit the mark of 'where' with the arrow of 'between' (ayn and bayn). He stated that there were two bow spans to specify the exact place, and 'or' because of the un-delineated nature of Essence, 'a little closer' in the Essence of the Essence.
24. The Master of the Extraordinary Al-Husadin ibn Mansur Al-Hallaj said:
25. I do not believe that our expression here will be comprehensible except to the one who has arrived at the second bow span which is beyond the Tablet of Forms (lawh mahfuz).
26. There are letters that are used no longer letters of Arabic or Persian.
27. There are letters only and that letter is the mim which is the letter signifying 'what he revealed'
28. The mim designated 'The Last.'

29. The mim is also the string of the First. The first bow span is the Kingdom of Might (jabrut) and the second is the Kingdom of Sovereignty (malakut), and the Kingdom of the Attributes is the string of the two kingdom. And the Kingdom of the Essence of Intimate (specific) Illumination (tajalli khass) is the arrow of the Absolute and the arrow of the two spans.

30. It comes from the One who kindles the fire of Illumination.

31. He said that the adequate form of speech is that speech the sense of which is drawing near. The Author of the meaning is the Truth of Allah not the method of His creation. This nearing is only obtained in the circle of vigorous exactitude.

32. Truth and the Truth of Truths is found in the finest distinctions, from previous experiences, by means of an antidote made by one who loves, in consideration of calamities and the discernment of distinctions, and it is by a word of deliverance. This is the path of the elect in respect to individuals, and the nearing is seen as a vast area so that the knower who has followed the observed paths of prophetic tradition may understand.

33. The Master of Yathrib, peace be upon him, proclaimed the glory of the one who possesses the most excellent of graces, inviolable, preserved in a 'hidden Book,' as He mentioned in a visible book, 'in a Book inscribed' on the meaning of the language of the birds, when He brought us there.

34. If you understand this, oh lover, understand that the Lord does not enter into conversation except with His own, or with the friends of His own.

35. To be one of His own is to have neither Master nor disciple, to be without preference or distinction or affectation or counsel, not having any 'his' or 'from him.' But rather what is in him is what is in him, but without there being an 'in him,' as a desert without water in a desert without water, as a sign in a sign.

36. Public discourse translates its meanings transplant his wishes, and his wish is seen from afar. His path is hard, his name is glorious, his form is unique, his knowledge is denial of knowledge, his denial is his sole truth, his sin is his source of confidence. His Name is his Path, and his outward characteristic is his burning, his attribute is Desire.

37. The Road (shar') is his characteristic, the truths (haqa'iq) are his arena and his glory, selves are his portico, Shaitan is his teacher, every sociable being became his familiar animal, humanity is his conscience, obliteration is his glory, effacement is his subject of meditation, the bride is his garden, and effacement of effacement his palace.

38. His Masters are my refuge, their principles are my alarm, their volition is my request, their aid is my stopping place, their sorrows are my grief.

39. Their leaves are a drinking place, their sleeves are nothing but dust, their doctrine is the cornerstone of their state, and their state is impotence. But any other state would be an object of anger for Allah. So this is enough and success with Allah.

The Ta-Sin of Before Endless-Time and Equivocation

(for he who understands, in the understanding of the understanding relative to public discourse as to what is legitimate in regard to intentions.)

1. The Master Abu'l-Mughith, may Allah be merciful to him, said: 'There is no established mission except that of Iblis and Muhammad, peace be on him, only Iblis fell from the Essence while Muhammad perceived the Essence of the Essence.'
2. It was said to Iblis: 'Prostrate yourself!' and to Muhammad - 'Look!' But Iblis did not prostrate himself, and Muhammad did not look, he did not turn to the right or the left, 'his eye swerved nor, nor swept astray.'
3. As for Iblis, having announced his mission, he did not return to his first power.
4. And when Muhammad announced his mission he returned to his power.
5. With this statement, 'It is in You that I am transported and on You that I fling myself,' and also, 'Oh You who turn the hearts' and 'I do not know how to praise You as You should be praised.
6. Among the inhabitants of heaven there was no unitarian or worshipper like Iblis.
7. For Iblis there appeared the Divine Essence. He was prevented from even a blink of the eye of awareness, and he began to worship the Adored One in ascetic isolation.
8. He was cursed when he reached the double isolation, and he was questioned when he demanded the ultimate solitude.
9. Allah said to him: 'Prostrate yourself!!' He said: 'Not before another than You.' He said to him: 'Even if my curse falls on you?' He said: 'It will not punish me.'

10. 'My denial is to affirm your purity and my reason remains disordered in You. And what is Adam compared to You and who am I, Iblis, to differentiate from You!'

11. He fell into the Sea of Majesty, he became blind, and said: 'There is no path for me to other-than-You. I am a humble lover.' He said to him: 'You have become proud.' He said: 'If there was one glance between us, it would have been enough to make me proud and imperious, but I am he who knew You in Before Endless-Time, "I am better than Him" because I have served You for a longer time. No one, in the two types of beings, knows You better than I do! There was an intention of Yours in me, and an intention of mine in You, and both of them preceded Adam. If I prostrated before another than You or if I did not prostrate it would be necessary me to return to my origin, since You created me of fire, and fire returns to fire, according to an equilibrium and choice which are Yours.

12. There is no distance from You for me, since I became certain that distance and nearness are one. For me, if I was left, your desertion would be my companion, so how much more are desertion and love truly one! Glory to You in Your Providence and in the Essence of your Inaccessibility for the pious worshipper who does not prostrate before any other than You.'

13. Musa met Iblis on the slope of Sinai and said to him: 'Oh Iblis, what prevented you from prostrating?' He said: 'That which prevented me was my declaration of a Unique Beloved, and if I had prostrated I would have become like you, because you were only called upon once to 'look at the mountain' and you looked. As for me, I was called upon a thousand times to prostrate myself to Adam and I did not prostrate myself because I stood by the Intention of my Declaration.

14. Sayedina Musa said: 'You abandoned a Command?' Iblis said: 'It was a test. Not a command.' Sayedina Musa said: 'Without sin? But your face was deformed.' Iblis replied: 'Oh Musa, that is but the ambiguity of appearances, while the spiritual state does not rely on it and does not change. Gnosis remains true even as it was at the beginning and does not change even if the individual changes.'

15. Sayedina Musa said: 'Do you remember Him now?' 'Oh Musa, pure mind does not have need of memory - by it I am remembered and He is remembered. His remembrance is my remembrance, and my remembrance is His remembrance. How, when remembering ourselves, can we two be other than one? My service is now purer, my time more pleasant, my

remembrance more glorious, because I served Him in the absolute for my good fortune, and now I serve Him for Himself.'

16. 'I lifted greed from everything which prevents or defends for the sake of loss as well as gain. He isolated me, made me ecstatic, confused me, expelled me, so that I would no mix with the saints. He put me far from others because of my jealous for Him alone. He deformed me, because He amazed me, and amazed me because He banished me. He banished me because I was a servant and put me in a forbidden state because of my companionship. He showed my lack of worth because I praised His Glory. He reduced me to a simple robe of ihram because if my hijya. He left me because of my union, He unified me because he cut me off. He cut me off because He had prevented my desire.

17. By His Truth I was not in error in respect to His decree, I did not refuse destiny. I did not care at all about the deformation of my face. I kept my equilibrium throughout these sentences.

18. If He punishes me with His fire for all of eternity I would not prostrate myself before anyone, and I would not abase myself before any person or body because I do not recognize any opposite with Him! My Declaration is that of the Sincere and I am one of those sincere in love.'

19. Al-Hallaj said: 'There are various theories regarding the spiritual states of Azazyl (Iblis before his fall). One said that he was charged with a mission in heaven, and with a mission on earth. In heaven he preached to the Angels showing them good works, and on earth preaching to men and jinn showing them evil deeds.

20. Because one does not recognize things except by their opposites, as with fine white silk which can only be woven using black fabric behind it - so the Angel could show good actions and say symbolically "If you do these you will be rewarded." But he who did not know evil before cannot recognize good.'

21. The Master Abu 'Umar Al-Hallaj said: 'I deliberated with Iblis and Pharon on the honor of the generous. Iblis said: "If I had prostrated myself I would have lost my name of honor." Pharon said: "If I had believed in this Messenger I would have fallen from my rank of honor."

22. I said: "If I had disavowd my teaching and my speech, I would have fallen from the hall of honor.

23. When Iblis said: "I am better than him," then he could not see anyone other than himself. When Pharon said "I know not that you have other Divinity than me," he did not recognize that

any of his people could distinguish between the true and the false.

24. And I said: "If you do not know Him, then know His signs, I am His sign (tajalli) and I am the Truth! And this is because I have not ceased to realize the Truth!"

25. My companion is Iblis and my teacher is Pharon, Iblis was threatened with the fire and did not retract his allegation. Pharon was drowned in the Red Sea without retracting his allegation or recognizing any mediator. But he said: "I believe that there is no Divinity but He in whon the tribe of Israel believe, " and don't you see that Allah opposed Jibril in His glory? He said: "Why did you fill your mouth with sand?"

26. And I was killed, crucified, my hands and feet cut off without retracting my assertion.

27. The name of Iblis was derived from his first name, Azazyl in which were changed: the `ayn representing the amplitude of his endeavor, the zay, representing the growing frequency of his visits, the alif - his way in His rank, the second zay - his asceticism in His rank, and the ya - his wandering walk to his agony, and lam - his obstinacy in his pain.

28. He said to him: "You do not prostrate, oh contemptible one!" He said, "Say rather - lover, for a lover is despised, so you call me despicable. I have read in a Manifest Book, oh All-Powerful and Steadfast, that this would happen to me. So how could I lower myself before Adam when you created him of earth and me from fire? These two opposites cannot agree. And I have served you longer, and have a greater virtue and a vaster knowledge and a more perfect activity.

29. Allah, may He be praised, said to him: "The choice is mine, not yours." He said: "All choices and my choice itself are yours, because You had already chosen for me, oh Creator, If you prevented me from prostrating before him You were the cause of the prevention. If I err in speech You do not leave me because You are the All-Hearing. If You had willed that I prostrate before him, I would have been obedient. I do not know anyone among the Wise who knows you better than I do."

30. Do not blame me, the idea of censure is distant from me, reward me then, my master, for I am alone.

If, in being a promise, Your promise is truly the Truth in principle, the principle of my vocation is strong indeed.

He who wishes to write this declaration of mine, read it, and know that I am a martyr!

31. Oh my brother! He was called Azazyl because he was dismissed, dismissed from his primitive purity. He did not return from his origin to his end, because he did not go out from his end, he left, cursed from his origin.

32. His attempt to go out miscarried because of the fixity of his kindling. He found himself between the fire of his resting place and the light of his high position.

33. The source on the plain is a low-lying lake. He was tormented by thirst in the place where there was abundance. He cried his pain because the fire burned him, and his fear was nothing but simulation and his blindness is vanity and - here he is!

34. Oh my brother! If you have understood, you have considered the narrow pass in its very narrowness and you have represented the imagination to yourself in its very unreality, and you have returned distressed and full of anxiety.

35. The most alert of the Knowers remained silent on Iblis and the gnostics did not have the strength to explain that which they had learned. Iblis was stronger that them in adoration and nearer than them to the Presence of the Essence. He exerted himself more and was more loyal to the covenant and was closer to them than the Adored.

36. The other Angels prostrated before Adam for support, and Iblis refused, because he had been in contemplation for a long time already.

37. But his case became confused and his thought went astray, so he said: "I am better than him." He remained in the veil and did not value the dust, and brought damnation on himself for the After-Endless-Time of After-Endless-Time.

The Ta-Sin of the Divine Will



1. Here is the representation of the volition of Allah. The first circle is the Decree of Allah (mashi'a) and the second is His Wisdom, and the third is His Power, and the fourth is His Before-Endless-Time Knowledge.
2. Iblis said: `If I entered the first circle I would have to undergo the test of the second, and if I passed into the second I would have to undergo the test of the third. And if I passed into the third I would have to undergo the test of the fourth.
3. So - no, no, no, no, and no! Even if I rested on my first no I would have been cursed until I uttered the second, and rejected until I uttered the third so what does the fourth matter to me?
4. If I had known that prostrating would have saved me I would have prostrated. But I knew that after that circle were other circles. I said to myself in conjecture, `if I come out safe from this circle, how will I come out of the second, the third, and the fourth?'
5. So the Alif of the fifth La is `He, the Living God.'

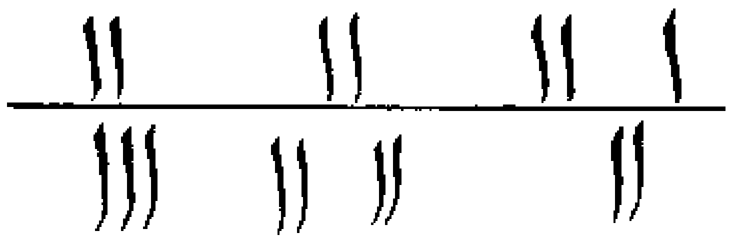
The Ta-Sin of the Declaration of Unity

1. He is Allah the Living.
2. Allah is One, Unique, Alone and testified as One.
3. Both are One and the profession of Unity of the One are in Him and from Him.

4. From Him comes the distance that separates others from His unity. It can be represented thus:



5. The knowledge of Tawhid is an autonomous abstract cognizance, and is represented thus:



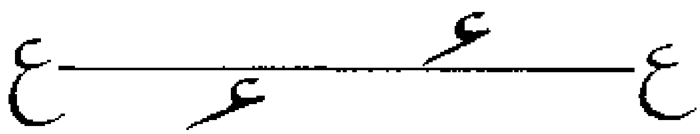
6. The Tawhid is an attribute of the created subject who pronounces it, and it is not an attribute of the Object professed as one.
7. If I being created say 'I' did I make Him also say 'I'? My Tawhid comes from me then, not from Him. He is free (munazzah) of me and my Tawhid.
8. If I say 'The Tawhid returns to the one who professes it' then I make it a created thing.
9. If I say 'No, the Tawhid comes from the Object it testifies to,' then what relation attaches the unifier to his profession of Unity?
10. If I say 'Then the Tawhid is a relation which attaches the Object to the subject,' then I have turned this into a logical definition.

Diagrams: The Tawhid is separate from Allah, and this symbol of wahdahiya is represented by alif with several dals in it. The alif being the Essence and the dals the Attributes.

The uniqueness: The primordial alif of the essence with the other alifs, which are the created forms, subsists on the primal alif.

The Ta-Sin of the Self-Awarenesses in Tawhid

1. The attribute of the Ta-Sin of the self-awareness in Tawhid is such:



(Alif - the Unity, Tawhid. Hamza - the self-awarenesses, some on one side some on the other. 'Ayn at beginning and end - The Essence.)

The self-awarenesses proceed from Him and return to Him, operate in Him, but they are not logically necessary.

2. The real subject of the Tawhid moves across the multiplicity of subjects because He is not included in the subject nor in the object nor in the pronouns of the proposition. Its pronominal suffix does not belong to its Object, its possessive 'h' is His 'Ah' and not the other 'h' which does not make us unitarians.
3. If I say of this 'h' 'wah!' the others say to me, 'Alas.'
4. These are epithets and specifications and a demonstrative allusion pierces this so we could see Allah through the substantive conditional.
5. All human individualities are 'like a building well-compacted.' It is a definition and the Unity of Allah does not make exception to the definition. But every definition is a limitation, and the attributes of a limitation apply to a limited object. However the object of Tawhid does not admit of limitation.
6. The Truth (Al-Haqq) itself is none other than the abode of Allah not necessarily Allah.
7. Saying the Tawhid does not realize it because the syntactical role of a term and its proper sense do not mix with each other when it concerns an appended term. So how can they be mixed when it concerns Allah?
8. If I saw 'the Tawhid emanates from Him' then I double the Divine Essence, and I make an emanation of itself, co-existent with it, being and not being this Essence at the same time.
9. If I say that it was hidden in Allah, and He manifests it, how was it hidden where there is no 'how' or 'what' or 'this' and there is no place ('where') contained in Him.
10. Because 'in this' is a creation of Allah, as is 'where.'
11. That which supports an accident is not without a substance. That which is not separated from a body is not without some part of a body. That which is not separated from

spirit, in not without some part of a spirit. The Tawhid is therefore an assimilant.

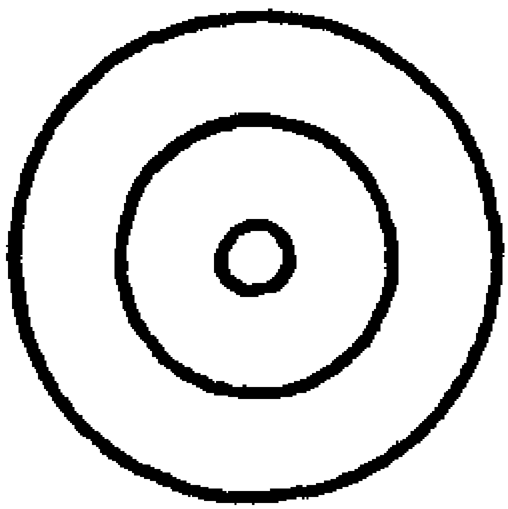
12. We return then, beyond this to the center (of our Object) and isolate it from adjunctions, assimilations, qualifications, pulverizations and attributions.

13. The first circle (in the next diagram) comprises the actions of Allah, the second comprises their traces and these are two circles of the created.

14. The central point symbolizes the Tawhid, but it is not the Tawhid. If not, how would it be separable from the circle?

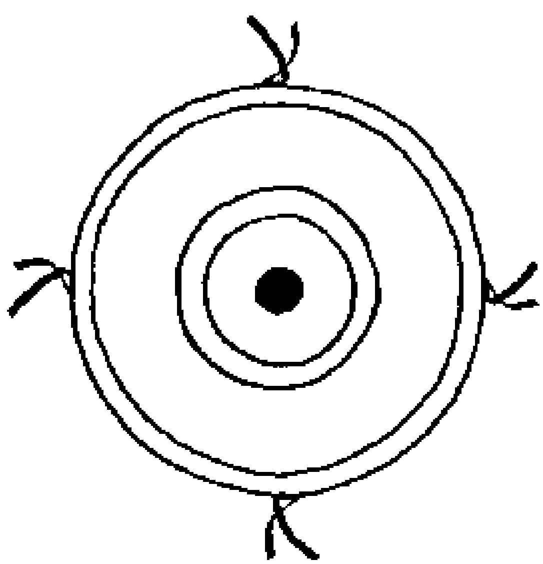
The Ta-Sin of the Disconnection-From-Forms

1. This is the circle of the allegory and this is the figure which represents it:



2. This is the whole which can give us phrases and sentences, and to the adepts, cults and sects, doctrines and methods.
3. The first circle is the literal sense, and the second is the inner sense, and the third is the allusion.
4. This is the totality of things, created and composed, answered, trodden upon, seized on, contradicted, deceived and stupefied.
5. He circulates in the pronoun 'we' of subjects of persons. Like an arrow he penetrates them, provides for them, surprises them, and overturns them, and He amazes them in crossing them.
6. Here is the totality of created substances and qualities. Allah has nothing to do with these fables.

7. If I say: 'He is He,' that statement is not the Tawhid.
8. If I say that the Tawhid of Allah is valid, they will tell me - 'no doubt!'
9. If I say 'without time,' they will say: 'Then is the meaning of Tawhid a simile?' But there is no comparison when describing Allah. Your Tawhid is without relation to Allah or to creation, because the fact of expressing the number of times introduces a limiting condition. In so doing you have added a sense to Tawhid, as if it were contingent. However the contingent is not an attribute of Allah. His Essence is unique. And both Truth and what is unreal cannot emanate from the Essence of the Essence.
10. If I say: 'The Tawhid is the word itself," the word is an attribute of the Essence not the Essence itself.
11. If I say: 'Tawhid means that Allah wishes to be One' the diving volition is an attribute of the Essence and volitions are created.
12. If I say: 'Allah is the Tawhid of Essence proclaimed to itself,' then I make the Essence Tawhid which can be spoken by us.
13. If I say: 'No, it is not the Essence,' then do I say that Tawhid is created?
14. If I say: 'The name and the object named are One,' then what sense does Tawhid have?
15. If I say: 'Allah is Allah' then do I say that Allah is the Essence of the Essence and that He is He?
16. Here is the Ta-Sin which treats of the denial of secondary causes: and these circles with 'no' written in them are its figure:



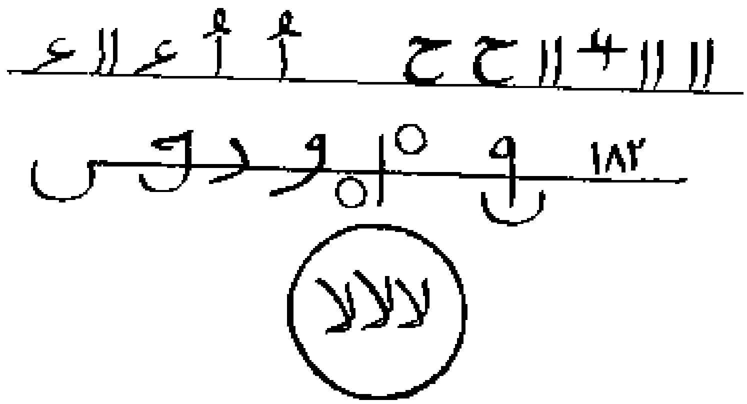
17. The first circle is pre-Eternity, and the second intelligibles, the third is that of dimensions and the fourth of the cognizable.

18. The Essence is not without attributes.

19. The first seeker opens the Door of Knowledge and does not see. The second opens the Door of Purity and does not see. The third opens the Door of Comprehension and does not see. The fourth opens the Door of Meaning and does not see. None say Allah in His Essence nor in his volition, nor in speech nor in His He-ness.

20. Glory to Allah who is holy and by His sanctity inaccessible to all the methods of the gnostics and to all the intuitions of the people of revelations.

21. Here is the Ta-sin of Negation and Affirmation, and this is its representation:



22. The first formula treats of the thought of the common people and the second of the elect, and the circle which represents the knowledge of Allah is between the two. The 'no's' which are enclosed by the circle are the negation of all dimensions. The two 'ha's' are set like pillars of the two sides of Tawhid which holds it up. Beyond them the dependencies begin.

23. The thought of the common people plunges into the sea of images and the thought of the elect into the sea of understanding. But these two seas dry up and the ways which they marked are effaced, the two thoughts disappear and the two pillars fall and the two worlds of being perish and proofs and knowledge vanish.

24. On the side of the pure divinity of Allah, He remains, transcending all dependent things, praise be to Allah who is not touched by any secondary cause. His proof is strong, and His power glorious. He, the Lord of Splendor and Glory and Majesty. The Unaccountable One with arithmetical Unity. No definition nor counting nor beginning nor end touches Him. His existence is a marvel since He is removed from existence. He alone knows Himself, Master of Majesty and magnanimity. Creator of souls and bodies.